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ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO.

ASHLAND, O., NOV. 3, 1886.

The Lord's Day and Roman Catholics.

We publish this week an article from a brother Smith in Texas. So far as it concerns us, it is not of much importance; but as Christian people are some times deluded by such statements as are contained in the priest's challenge, we use it and submit a few comments for consideration by those who may be deeply interested in that subject.

We frankly admit the claim of the priest and the Roman Catholic church that they changed the day, on the basis on which they make it. The Apostle Peter was one of the original number who changed the day and commenced the practice of meeting on "the first day of the week" to hold religious services. The Roman Catholic claims that the Apostle Peter was the founder of the Roman Catholic church, and on the strength of this claim he, of course, was a Roman Catholic, or at least a Catholic: and as he changed the day, or shared in that deed, logically, the Roman Catholics changed the day. This is all there is of this claim. It is sensible, true and consistent. We claim that the Brethren church changed the day. We assert that we are a part of the church of Jesus Christ and this church changed the day. Press us to a definite statement, and we answer that the Apostles changed it, or in other words that they introduced the practice of meeting on the first day of the week, which was universally called the Lord's day from the time of the Apostle John down.

Our brother also offers a reward for scriptural proof that the expression in Revelations, "I was in the spirit on the Lord's day," means the first day of the week. The whole volume of Christian history is evidence that that is what is meant; but he is safe in offering that reward, because the same expression is used in no other place with a similar meaning, in the Scriptures. There is circumstantial evidence in the scripture that proves it, but our brother, like other sabbatarians, will give it no credence.

When a bibliolatrist offers a reward for proof of a certain view in scripture, to his mind, we are reminded of the blind man who offered to give one thousand dollars to any person who would prove to him that there was a difference between the color of black and white. Physical defects rendered him unsusceptible of the proof; and often our minds are also blinded to that extent that they are not susceptible to proof on questions of theology.

We do not believe the observance of the Sabbath stands between men's souls and heaven, and we find no Scripture that means so much.

So far as the observance of the Lord's day of the historical church is concerned, many are the martyrs of the Christian faith who kept it, revered it—and so they died. In all the realm of Christian knowledge, there is no subject that has a greater array of proof in its support than the fact that the Christian church always observed the first day of the week, or Lord's day, as one of religious worship.

The Crown of Glory.

The crown is a sign of regal dignity. The Crown of Glory is the gift that God shall bestow upon the faithful warrior in the spiritual kingdom, when the contest against sin is completed, and it is a vanquished foe. The act of presenting the great diplomas of eternal life to those who make themselves worthy by constant toil to fulfill the mission of Eternal Wisdom through them to man, will be the most tremendous in grandure and royal beauty that kings and angels ever looked upon. The throng washed in the cleansing blood of Jesus, with reverently turned faces and expressions of angelic loveliness will look upon Him who first bled and died and conquered that He might lead them from victory to victory, and crown them at the end.

The Crown of Glory! who does not desire to wear it? Who will not ask to receive this sign of regal dignity from the hand of Eternal Omnipotence? It is the credential that will admit the possessor to the geyser of divine love and to the store-house of unending enjoyment. Who does not desire thus to be favored when the toils of the mortal lite are closed, as the curtain of death unfolds upon it?

In that scene the fountain of Eternal Love shall be broken up and shall overwhelm and fill every soul in that sacred presence. Here only the extended beam is found and felt, and its power is threatened by sin, and its appreciation is hindered by the corruption that lingers with the flesh and harbors in the natural heart.

The Crown of Glory is an enduring crown. Age shall not tarnish it, rust can not corrupt it, the out-reachings of covetousness can not appropriate it, and times and seasons can not wear it away. It shall be eternal as God, and it will reflect his glory as the river does the sunbeams of the new-born day.

The Crown of Glory is a royal crown. The possessor shall be a child of God and dine at the table set for the inhabitants of heaven. He shall rest in the paradise by the banks of the eternal river where the song of redeeming love shall echo louder and louder and become sweeter and sweeter, as the periods of eternity open into new ones longer and lovlier than the ones before.

The Crown of Glory is prepared only for the valiant in the army that contends against sin and for truth and righteousness, and all who enlist and continue faithful in this army will wear one in heaven.

Great Reforms Impossible in Old Parties.

The history of the past is the best rule available to man for judging what shall be in the future. Everything in this creation goes in circles and what once occurred through the acts and influence of men may again occur.

Religious history demonstrates that it is impossible to bring about a great reform in an old established and well organized society. Such a thing has never occurred in all the realm covered by religious history, whether heathen, idolatrous or Christian. But there are numerous instances of great reforms being accomplished and in all cases they were wrought by men who came out and acted independently. Years of association and attachment so cement the minds of many people to a set of dogmas and customs, that it is impossible to interest a majority sufficiently large to introduce a reform and put it into successful operation. Therefore to accomplish a desirable work in this direction, the party that has decided on an important reform must act upon its own responsibility and by its own strength. An important reform cannot be accomplished in any other way.

EDIORIAL ITEMS.

Bro. J. C. Ewing writes that work is progressing nicely on the new church building in South Bend, Ind.

Let us thank the Lord for the excellent work done by the hand of Bro. Nicholson at Asbery Point, Iowa. Doctrinal preaching was not injurious at this time. In fact it never is when prudence, moderation and love accompany it. The oldest who came out is about 60; the youngest 11 years old.

The argument on the question of open and close communion seems to be all in, and the discussion, for this time, will be closed in the issue of Nov. 24th. Any brother wishing to write on the question will please do so and send it in at once. But be brief and pointed in whatever is written.

Bro. J. H. Swihart says he will soon be ready for the revival field. Now we wish that a tour could be arranged for him, as well as for other evangelists, so that they would not need to spend all their income for car fare.

We have received from the publisher, E. B. Treat, 771, Broadway, New York, a copy of the book entitled, "Shots at Sundry Targets." The work contains nearly 700 pages and is filled with the best sayings of Rev. T. DeWitt Talmage. Some of the subjects are "Wrongs to be righted," "Burdens to be Lightened," "Errors to be corrected." The book is well and neatly bound and is a very handsome volume for the library. Sold by subscription, or sent by the publisher, on receipt of $2.00.

J. H. F.—Write direct to the American Bible Society, New York City, and they will give you all desired information about purchasing Bibles and Testaments.

A letter from A. J. Sterling informs us that brother H. R. Holsinger was at Johnstown working in the interests of the College last week.

Great men are not always wise. The great men were against Jesus. The simple, poor people received him. Experience teaches us that human nature has not changed much in nineteen hundred years.

We regret to announce the death of Bro. S. T. Bosserman of Dunkirk, O. He had been afflicted for a long time, and he departed this life Oct. 15th. Many will remember that this was the brother who was called home by telegram from the Ashland Annual Meeting, on account of his little son meeting with a fatal accident. Bro. Bosserman, although connected with the German Baptists, was still a friend of the Brethren church and the Gospel-alone doctrine.

The German Baptists had contemplated publishing the decision of Judge Elliott in the Dayton law-suit in tract form, and sending it out to do missionary work. The object of this was no doubt, with the hope that it would be the means of convincing some wavering ones, who are a little doubtful of this evidence of German Baptist justice. Whoever heard of the legal decision of a Judge being used as a tract before? But however the Brethren appealing to the Supreme Court has spoild the arrangement. This gave rise to the following item in their church organ:

Some brethren are inquiring as to the publication of Judge Elliott's decision on the Dayton church property. In view of the fact that an appeal has been taken from his decision to the Supreme Court, of the State of Ohio, it has been deemed best not to publish the decision until the matter is finally settled.

It is neither right, decent nor reasonable to ask God to forgive us if we refuse to forgive others.

Bro. J. Montgomery, of Milford, Ind., writes that their meetings are progressing finely, and that brother Bashor is pounding the Gospel wedge, and something must give way. May the work be blest.

Among the matter for next week, is a long article by Bro. E. Mason, on "The Principles of Progressive Christianity," and one supporting Close Communion by D. Henricks.

We ask all our readers to notice the donations made to the Sister's College fund by sisters and Sabbath school pupils of the Fair Haven church. We wish there was a sister in each church who would canvass in this way for the College, and then have the encouragement of the leaders of the church to make her work pleasant, as we know Sister McFaden's was.

At the late convention of Episcopalians held in Chicago action was taken by the honorable body looking toward a general union of churches. A committee was appointed to ascertain whether there existed a disposition on the part of other Christians churches to unite on the basis of the Apostle's Creed. This creed is a very liberal document and it would seem that many churches would be willing to accept it as a basis for that purpose. But any thing like an intimate union would work such chances in the existing systems of church work that it would require years to accomplish a union even after there is an inclination and the work is actually commenced. Christian churches are not kept apart so much now by distinct doctrines deduced from the scriptures as by attachment to old methods of church service and work. The convention also made several amendments of the Book of Common Prayer.

"As a result the "benedictus," in the order for morning prayer, is inserted in full form. In the rubric prefixed to the Apostle's Creed it is permitted to use instead of the words "descended into hell," the words, "he went into the place of departed spirits." In the Apostle's Creed the word "again" is inserted after the word "rose." In the order for evening prayer, the "magnificat" and "nune dimittis" are inserted. In the litany there is inserted "that it may please Thee to send forth laborers into Thine harvest, we beseech," etc. In the Communion service when more than one celebration is had the same day, the saying of the decalogue may be omitted at the earlier service, provided the whole office be used once that day."

Brother Bashor writing from Milford, Indiana, Oct. 28th, says: "I continued meetings at Sidney one week and a day. Began with six members; organized a church, assisted by brother Summers, of North Manchester, Friday Oct, 23, with nineteen members; the original six, eight newly baptized, and five by commendation and relation. Preached the closing sermon at night, when two came out a gentleman and his wife. Met at the water next morning for baptism when three other men and their wives confessed Christ. The eight were baptized, when preacher and converts separated, perhaps to meet no more until the final gather on the other shore. Could I have remained another week, the very strong probability is a much greater work would have been accomplished. Came to Milford Sunday morning and dedicated the beautiful brick edifice erected by this wide-awake little church. The attendance was very large and every dollar of the indebtedness fully pledged, so that there need be no long struggle to raise money on a partially paid house. The new building will be known among the other churches here as Grace Church; a name as beautiful and appropriate as the building itself and the providences which culminated in its erection. Am preaching a doctrinal sermon each night to a full house, in which are as many intelligent faces and cultured minds to the square inch as any place I ever preached. Extended an invitation tonight when one confessed the Lord, a deep and growing interest prevails. I see and feel the need of strong, lucid, uncompromising doctrinal preaching in our churches during this 'trip' as I never saw it before. The continued call is 'Tell us what you believe and give us the full gospel teaching upon which it is based.' The thinking classes want such preaching, call for it, and refuse to be satisfied with any thing else. It is the one craving want of the people and need of the church. A people converted and built upon the *doctrine* of the church is the one class that will stick and make the organization in a community a permanent society. With such a church their coming has been action through their intelligence and that gives solidity, stability and permanency to their faith."

Howard Miller, of census notoriety is now doing evangelistic work for the German Baptists, and expects to go to Philadelphia soon. The church in Philadelphia is very much in need of a revival, but it will never revive upon anything but progressive Christianity. If brother Howard has that kind of doctrine to offer, his labors may be fruitful.

Several of our brethren are becoming wise and appending their communion matter to articles of correspondence in order to get it through the paper sooner than the order would allow. This has been allowed so far to be done, but brethren wishing to write on the question will do a favor to make a separate article of such matter.

Sisters Fund.

Enclosed find money and names of the Sisters' Band to raise the Thousand Dollars Money rasied by Susa McFadden. The names are as follows:

Mary Painter	1 00
E. A. Ginter	1 00
Sarah Miller	1 00
Sarah Keiffer	1 00
Anna Troxel	1 00
Julyan Sechrist	1 00
Susan McFadden	1 00

Enclosed find money raised in the Fair Haven Sabbath school for the College:

Clara A. Miller	25
Mary E, Painter	25
Anna Troxel	25
Alda Good	25
Margret Good	25
M. B. Painter	25
D. J. Miller	25
Harry Sechrist	10
Edward Sechrist	10
William McFadden	10
Pearl McFadden	10
Clayton McFadden	10
Adda McFadden	10
Orlan Painter	10
Lida Painter	10
Idella Martin	15
Jana Wolford	10
Howard Troxel	10
Osa Trox	10
Laura Troxel	10
Ciara Swinehart	10
John Ginter	10
Della Keiffer	20
Lenna Ginter	10
Clara Ginter	10
Edith Ginter	10
Verna Ginter	10
Maggie Ginter	10
Clatotor Good	10
Verney McFadden	10
Leffie Thorley	10
Loidie Thorley	10
Total	11 40

Fair Haven, Ohio.

1887. 1887.

The Brethren Evangelist.

THE BRETHREN EVANGELIST will be published during the year 1887, as it has been during the past year. Its size will be the same and the general make up similar. We have done what we could to give the Church a good paper; and with the experience of the past and with encouraging prospects for the future, we hope to discharge our duties more satisfactorally than heretofore, and give our patrons a paper more ably edited, and better adapted to the wants of the church.

We have endeavored to be as impartial in our treatment of all as the frailties of human character and feeble judgment make possible. The rule that governs in our editorial work is never to allow friendship or enmity to color in the slightest any thing we publish; but to speak truthfully and justly, as before God and man. There is no other way to conduct a Christian, honest and true paper. An editor should favor his veriest opponent if he thought him in the right; if he thought his best friend in the wrong, he should oppose him.

In our relation to the Church and the several questions of discussion now before us, we shall not assume to be dictator or advisor. We believe Jesus Christ is the keeper of the Church, and that he will direct it as seemeth well to him, and use it for the salvation of many perishing souls.

Christian moderation shall be sought as a companion in our labors, and true Christian progression as the great aim of our work, and we invoke divine aid that charity may be our faithful guide. We want to satisfy our own conscience in all things that concern our salvation and Christian duty, and we desire to grant with gladness sufficient liberty to all others, an equal right.

During the past year many of our dear brethren and sisters have given us their hearty cooperation in circulating the EVANGELIST. For this kindness we offer our grateful thanks, and feeling that their aid is indispensible, we heartily invite all to do what they can to give us an increased list of readers for 1887. The success of our work depends in a measure upon the circulation of the EVANGELIST. The prosperous churches of the Brotherhood are the ones where our church paper is generally read. Its influence is paramount in maintaining the proper zeal for the Cause, and for this reason, every minister in charge of a church should make a special effort to have his people supplied with this source of spiritual encouragement. We trust a united and vigorous effort will be made by brethren and sisters to give the EVANGELIST an increased circulation next year. Now is the time work should be commenced, as it will be sent free to new subscribers the remainder of the year.

THE EVANGELIST will be published every week during 1887, for $1.50, and a commission will be given to agents and solicitors. Particulars will be sent on application.